

# THE REHEARSAL.

1. The *Observer* discovers his utter Ignorance in the *Institutions* of Religion.
2. To *Over-Charge* the *Papists* is the Greatest Service can be done them.
3. The *Observer* denies the *H. Sacrament* in the Church of Rome to be the *Body of Christ*, in any Sense at all. And (with the *Rights*) calls *Consecration* a *Conjuration*.
4. By the same Argument ther is no *Baptism* or *Ordination* in the Church of Rome, or of England, or among the *Dissenters*. Who have no *Consecration*. And their Behaviour at the *Sacrament* is Accordingly!
5. The *Observer's* Argument that the *Papists* make an *Idol* of the *Sacrament*, makes it not Cease to be a *Sacrament*, or takes away the Right use of it. Nor will Justify the *Presbyterians* who Burnt it by the Hands of the *Hungarian*.
6. His *Objections* as to the *H. Sacrament* being a *Sacrifice*, Answer'd before.
7. His Repeating of *Slanders* already Confuted.
8. Particularly as to the *Persecution* in Scotland.
9. As to the Murder of the Earl of *Essex*.
10. His several *Poisonings* put upon the *High-Flyers*.

WEDNESDAY, September 29. 1708.

Country-Man.

**B**Efore you Close this Volume, of which this is the Last, for the Reason given Num. 50. of your 2d Volume, I pray, Master, don't forget to say something to what the *Observer* of the 21 this Month N. 34. Objects concerning the *H. Sacrament*. You Promis'd to do it. And if you shou'd not, it wou'd be Constru'd a Yielding to the Charge of *Popery* there given in against you.

(1.) *Rehearsal*. You were talking of his Playing to my Hand. But I'm Sure he serves the Cause of *Popery* here to Purpose! Whether he Design'd it or not I will not Examine. But if what he says were to be taken as the Current Sense of *Protestants*, it wou'd Turn all of them that have Sense back again to *Popery*. Or else they must Resolve to Quit their *Christianity*! For here he Discovers such a total Absence of all Notion of the *Institutions* of Religion, as throws them all to the Ground, and Renders them wholly Precarious and Useless to Us.

(2.) And this comes from over-Charging. When out of Spite to *Popery* we Charge them *Falsely*, and think we can Never make them *Black* enough? But this is the Greatest Service we can do them. For when these Accusations are Repell'd, (which is Easily done) then Men think, That all the Rest of our *Objections* against them are of a Piece, and proceed from Ignorance, or Malice. Whereas if we lay upon them those things only wherein they are Erroneous (and these are Enough) we can keep our Ground against them, and may Probably Convince them, and Many of them have been Convinced by this Method. Especially when Manag'd with Temper, and a Tender Concern for their Souls.

This is the Method of the Church of England, and it has Greatly Prevail'd. But the

Fury and Spite and Madness of the *Dissenters* against them, Railings and Scolding and Calling them *Ill Names*, without Learning, or any Moderation, provokes their Contempt and Nauseates them at the very Name of *Protestant*.

(3.) This *Observer* says, I deny the *Papish Consecrated Wafer*, to be our Saviour's Body, in any sense at all.

We justly Deny it in the Sense of *Transubstantiation*, which Bishop *Cosins* has Unanswerably Confuted in his Learned *History* of *Transubstantiation*. But to Deny it in any Sense at all, is in flat Opposition to the Words of Institution, This is my Body.

Country-m. This is so very Gross, that he ought to Back it with some Extraordinary Reason. Pray, what Reason do's he give for this so seemingly Extravagant an Assertion?

*Rehears*. He says, Because it is not Consecrated accordingly to our Saviour's Institution, nor to that End for which He appointed it; nor is their pretended Sacrament celebrated according to the Practice and Precept of Christ and His Apostles. No man can doubt of this, who has ever seen Mass, or look'd into the Canon of it, which is more like Rules for Conjuration, than Consecration.

Country-m. This is the Language of the Rights, which calls our Consecrations too, Conjurations. You see it go's Round, and Stops not at *Popery*!

*Rehears*. We see whose Disciple the *Observer* is, and whose Words he Repeats!

(4.) But what are all these Out-Crys for! It is purely for the Ceremonies us'd in the Church of Rome in their Consecrations. And we have Ceremonies too. And so have the *Dissenters*, but very Ill-Favour'd ones! But do Ceremonies, whether More or Less, whether Decent or Ugly, Invalidat the Sacraments? Then ther is no *Baptism* neither in the Church of Rome, nor, (with these Men) in the Church of

of England, nor Ordination. And from whom then do the Presbyterians Derive their Ordination? They are Cutting the Bough upon which Themselves do stand.

And to Avoid the Conjurati<sup>on</sup>, they have Dropt the Consecration of the Sacrament. For (as I am Inform'd) he that Acts the Part of a Priest among them, do's neither Bless nor Break the Bread. Nor gives it to any but to that one who sits next him, and they hand the Loaves and the Cup to one another, which he never Touch'd or laid his Hands upon, nor do's he Receive himself with them. And while they are thus Eating and Drinking to one another, he makes a Harangue to them even whatever he pleases, all Extrempore, for he's Ty'd to no Form (that's an Abomination!) And whether he will use the words of Institution (*This is my Body, &c.*) or not, (tho' it is only by way of Discourse) is left to his own Discretion!

Then for the Decency of the Matter, they all Clap down on their Tails (for they love Familiarity with God! On each side a long Table, Servants carrying behind Flag-gons of Wine, to fill the Cups when they are out. That a stranger who knew not what they were doing, wou'd Guess, by their Appearance, (Seeing them Drink to one another without any Ceremony, and the Cups go Round) That they were at some other than a Religious Exercise! This might give occasion to the Book of the Rights to Blaspheme this Holy Sacrament with the Name of a Grace-Cup.

Especially if he saw the Ana-Baptists (as one told me he did near White-Chappel) Celebrating this Sacrament in the Boyl'd Leggs of Mutton, with good Cap<sup>er</sup>-Sauce, and Wine without Scarcity!

But if any Ceremony of Decency is us'd, or Regard to the Lord's Body, then to be Receiv'd, or Stress laid upon the Words of Institution, all this is Conjurati<sup>on</sup> with the Obsequator and his Sanctify'd Ones! And if you shou'd offer to Receive the Body of our Lord upon your Knees (as you wou'd a Grant from the King) or any otherwise than (as Jack-fellows well met) Sitting on your Back-side, this is no less than Popish Idolatry!

But ther may be something of Modesty in their laying aside Consecrations, who know they have no Right to the Priesthood, whose Office it is. And therefore bring down the Cup of Blessing, which the Priests do Bless, to be little more than Drinking to the Pious Memory— And then why may not any one Begin the Health as well as another, a Woman (if Appointed by the People) as well as a Man, according to the Doctrin of the Rights!

(5.) Country-m. But he says, That the Popish Consecrated Wafers are Idols.

Rehears. That is, because they Worship the Host. The Sun has been Worship'd too, and then it was an Idol, as it is to many Heathens at this Day. Do's it therefore Cease to be the Sun? And may not we Lawfully make use of its Light and Heat? Is it no

more a Sun for Christians? If the Papists Worship the Sacrament, must we therefore throw it away, and have no more Sacraments? Is it therefore to be Reckon'd among Popish Reliques and Monuments, to be Remov'd? Nay, to be Burnt by the Hands of the Common Hang-Man, as was lately perform'd by the Presbyterians in Scotland! Which Horrid Achievement the Observer Justifies, and has said all this in Defence of it!

Country-m. By their Argument we ought to Burn the Bible too, because the Papists have Added the Apocrypha to it. And that is Something more than a Ceremony. But may not I read the Apocrypha, (for ther are very good Instructions in it) because the Papists make it Canonical.

(6.) Rehears. He put Objections against the H. Sacrament being likewise a Sacrifice, in his of the 7th last Month, N. 50. To which I answer'd the 14th N. 37. And in his Num. 54. of the 21 the same Month, he Repeats the same Objections again, without taking any Notice of my Answers. (A Method usual with the Party.) Therefore I refer him thither again. For I love not Repetitions as he do's.

(7.) Country-m. He do's indeed! As you may see in his Paper, Num. 56. where he Runs over a Bead-Roll of the Horrid Lies and Slanders cast upon the Court from K. James all the way down. All of which have been fully Detest'd and Disprov'd, till no Reply cou'd be made; And now he Trumps them up, the full of a Page of them together, all Fresh and Blooming, as if not one word had ever been said against them! This is the Method of these Men, to make every body Weary of Answering them. And so they keep the Field! For they are Never Weary of Slander, nor Asham'd when they are Quell'd in a thousand Lies! Ther never was (forely) such a Generation of Men, who have Sold themselves to Falshood, make Lies their Refuge, and are Resolv'd to stand Proof against all Conviction!

(8.) Rehears. I have Answer'd one Head of his Calumny, Concerning the Alledg'd Persecution in Scotland in the Reign of King Char. II. And that he might not overlook it; I put it in the Index of the first Volume, where, under the word Charles you will find it Repeated in four several Rehearsals at Different times. And to the Proofs I there brought, he has not Answer'd one Word, but here now in this Observer he sets the Chimes a going again upon the Persecution in Scotland!

(9.) Then he wou'd fix the Murder of the E. of Essex upon the Court. Tho' he cannot but know, that at the Beginning of the Revolution (where all Crimes possible were Heap'd upon the unfortunate King) the Lords appointed a Committee to Examine into that Matter, who after the Strictest Scrutiny found it Impossible for any to have done it but the Earl himself, by viewing the Closet where he was found, and other Circumstances. Perhaps the Observer may think all this was by Collusion, and in Favour of the late King James, at that time of Day!

(10.) Then he Runs on to the suppos'd Poisoning of K. Char. II. of Prince Henry Eldest Son to K. Jam. I. Nay, and of K. Edw. VI. for he was Poison'd too! And the Observer is very sure all this was done by the High-Flyers! As Certain as that they Poison'd Prince Eugene in a Letter, Half a Year ago!

ore  
A-  
ng  
d?  
m-  
n'd  
ich  
ti-  
of

ht  
iff,  
nat  
Box  
ate  
Pa-

the  
in  
ch l  
um.  
ate  
any  
ad  
bi-  
he

on  
he  
and  
mes  
een  
phy  
em  
all  
nad  
the  
dy  
ey  
ary  
ff-  
ly)  
old  
Re-  
nlt

Co-  
and  
ight  
the  
will  
fer-  
he  
this  
the

of  
ow,  
all  
ate  
min  
und  
im-  
o-  
ink  
late

ing  
K.  
Poi-  
this  
they  
go!